Russia. Only those natives guilty of rebellion or the murder of Russian officials and officers can be sentenced to death by the rope or by shooting, by court-martial, instituted each time 'ad hoc'. The decisions at these court-martials, which always consist of five army officers and an auditor, must still be confirmed by the Governor General. During my fifteen years in Tashkent, there were only three such cases, of which the first two occurred during the Kokand uprising in 1876. This is an honorable record for the Russians and the natives alike. 681 [687] [698]

9. System of Instruction.

The system of instruction among the sedentary population of Turkestan is highly developed and the number of schools is very /213/ large, although education is a private matter, and the native governments provide neither for the erection of schools nor for the salaries of teachers. In Turkestan there are two classes of schools, elementary schools or 'mekhtebes', and higher schools or medreses. 871

The teachers in the elementary schools are mullahs, just as in the higher schools. In each elementary school there is only one teacher who instructs the students of all ages in one and the same place. These teachers receive no fixed salary. Their entire income consists in the school fees which the students bring them voluntarily, which, however, are never more than a mark a year at most, and in occasional gifts of provisions, which they receive every Thursday, and festive clothes which they receive from the parents of their students at the time of the high Moslem festivals. There is a special custom that the father of a boy presents the teacher with a khalat when the boy has progressed far enough to start reading the Koran. 872 875

There are no real schoolhouses. In winter instruction is held either in the dwelling of the teacher, in an ordinary, unheated, windowless chamber, lighted only by the open door, or, if the teacher does not have a large enough place at his disposal it is held in the appropriate mosque. 872

In summer, on the contrary, the instruction is usually held outside on a veranda, in a shaded courtyard or in a garden. School attendance is not obligatory, as a result of which the schools are frequented primarily only by the children of the rich. The majority of the students are boys, but there are some girls among them, especially from the better classes, who receive elementary education as well.

5: Pipes S-4 (1953) 1955 RLl Turkestan RLl

798 Latin in the late 1920's, and again from Latin to Cyrillic ten years later),
212 the impounding of religious texts, including the Qur'an, and the total cessation of all publication of a religious nature. These antireligious policies would of themselves make an active religious life most difficult.

795 The interviews, however, indicate that equally important in hampering
735 the religious life of Central Asian Islam are forces not directly connected
177 with the Communist antireligious policies, such as the general impoverishment of the population, which compels the inhabitants to devote all their time and energies to attain bare survival, and leaves little freedom for time-consuming actions required by religion; the shortage of animals used in certain Muslim festivals; and the requirements of a highly dynamic society, geared primarily for production and not for the satisfaction of
[793] the needs of its citizens. If, despite such formidable difficulties, Islamic practices have not altogether vanished from Central Asia, the reason must be sought both in the great hold which this religion exercises on its followers (Bartold had once observed that history knows many cases of mass conversion *to* Islam, but not a single instance of a society being converted *from* Islam), and the secondary role of leaders and institutions in that religion; the latter factor permits Muslims, like the Jews, to survive better under extreme oppression than other religions for which the clergy, the hierarchy, the supreme spiritual authority are essential.

788 One of the most important — perhaps the single most important — ele-
177 ment in the Muslim ritual are the five daily prayers. This practice seems to have declined among Soviet Muslims to such an extent as to have all
• [687] but vanished. The principal cause for its disappearance is the inability of Soviet Muslims to take time off from work in order to recite the prayers; such stoppage of work is considered "economic sabotage" and involves serious retribution. The fact that since the 1930's Friday — the day of rest and public prayer — is considered a regular working day in Central Asia prevents the adult population from engaging in communal worship as well. The only times of the day when a Muslim may perform his prayers undisturbed occur at sunrise and at sunset — the first and the last of the daily prayers; that is, when he is at home, with his family. This is the reason why, to the extent that the daily prayer is observed at all, it survives largely among that part of the population which is not gainfully employed: above all, the women and the elders.

788 The younger generation is further handicapped by its ignorance of the
869 prayers. Only a few of the refugees interviewed knew how to perform the
177 regular daily prayers; none of those belonged to the younger generation. It may also be added that not one of these refugees had cared to learn the prayers since his arrival in the West.

785 Another important duty of Muslims is to observe daytime fasting during the entire 28 days of the month of Ramazan. Prior to 1917 the fast was